1. Beaglehole and Beaglehole E-5 (1934-5)1938 Pukapukans

ing watching a competition such as coconut husking, or sitting and talking, wrap their arms about each other and lean on each other's shoulders. Though any adult adopts this position, it is particularly striking to the observer when it occurs among men. When relaxing, women lean against other women. A woman frequently lies with her head on the lap of another woman. Less frequently, a young woman, watching a group sport, leans against an older man and wraps her arms over his shoulder. Occasionally the older man may rest his head in her lap. These attitudes, taken up in large or small gatherings, occasion no comment of any nature nor any embarrassment to the parties concerned.

ENVIRONMENT

TOPOGRAPHY

The atoll of Pukapuka lies about 350 miles northeast of Samoa, 715 miles northwest of Rarotonga. Its nearest neighbor, Nassau, is about 42 miles southeast and was formerly occupied by a colony from Pukapuka.

Pukapuka consists of three islets with a land area of 1,250 acres, and a few sand banks grouped around a barrier reef (fig.1,*a*) that encloses a lagoon about 5 miles long and 2 to 3 miles wide. Pukapuka, the northern islet, is about 1 mile wide and has a greatest depth of about ½ mile. The entire population of the atoll lives on the lagoon shore of Pukapuka (fig.1,*b*). The word Pukapuka has no meaning but various etymologies. The old name for the atoll, Te Ulu-o-te-watu (Head-of-the-rock), refers to the legendary origin of the islands and is commonly used in old chants. The occupied part of this islet is generally called Wale (Home). The two southern islets, Motu Ko and Motu Kotawa, form reserve food lands (*motu*—translated throughout as reserve) and are visited occasionally for food and copra supplies. Each reserve has a small permanent settlement of houses occupied during these visits.

The landing passage (*ava*) on the western side of Pukapuka (Wale) is used by canoes and flat-bottomed boats only. All supplies and passengers are transferred outside the reef to native canoes for transport across the reef to the landing beach. The western-most section of the islet is occupied by the people of Yato village. This village extends across the causeway which spans an arm of the lagoon and occupies further ground east as far as the present London Missionary Society church. Formerly this eastern site was the only site of Yato village. The building of the causeway about 60 years ago and an epidemic sickness suggested the transfer of part of the village to its present western site. The boundary of this village runs from the lagoon beach through the middle of the church and so to the outer beach. The section of land north of the village road embraces one reserve of Yato called Niua. The other reserve is Motu Kotawa.

The houses of Loto village are contiguous with those of the eastern section of Yato. They stretch along the lagoon and across the island to the outer beach, a location adopted after the tidal wave of 1914. North of the village road running through Loto stretches the only reserve of Loto, Uta, which extends to the outer beach. The third and eastern-

1:Beaglehole and Beaglehole E-5 (1934-5)1938 Pukapukans

361 most village, Ngake, formerly occupied Utupoa, the southeastern arm of Wale. After the
731 wave of 1914, houses were rebuilt on the lagoon frontage contiguous to the houses of Loto,
423 and other houses were built on a section of land extending from the lagoon to the outer
621 beach. This section of Ngake faces the outer beach extension of Loto. The two extensions occupy opposite sides of the village road. The reserve of Ngake is Motu Ko. Land at Utupoa is also used as a reserve, but sections here are owned by individual lineages and not by the village as a whole.

All three islets are intersected by paths and trails. The main road (*agatuala*) of Wale extends from the landing beach, through Yato, across the causeway, and through
491 Loto. One branch makes a right-angled turn and passes to the outer beach, to the court-
487 house, residency, and the outer sections of Loto and Ngake. The other branch runs through the lagoon section of Ngake. Formerly it led to the Utupoa site of Ngake. This wide main road is well kept and bordered by coral stones. From it branch off trails and smaller paths leading to the outer beaches and the reserves. These paths, as well as the many paths on Motu Ko and Motu Kotawa, are named after persons, either contemporaries or those now dead, who originally cut the clearings through the bush. Contemporaries cheerfully accept the responsibility of keeping their paths clear, and descendants of those after whom the paths are named accept the same responsibility.

Each village and reserve has a number of alternate names that are frequently referred to in chants and conversation:

103 Village or Reserve	Old Names	Remarks
Ngake	Puna-ale	'Erect-penis'
	Te Yawea	—
	Te Langaikula	Refers to kilts (titi) of pandanus dyed red, worn by Ngake villagers at festivals.
	Kilimanu	'Bird Skin', name taken when birds were plentiful on Motu Ko.
Loto	Avalua	Name of legendary land.
	Kotipolo	'Cutting of polo leaves'.
	Yaenuta	—
Yato	Takamuai	'Circle' ?
	Ulekawa	'Penis-of-sennit' ?
Motu Kotawa	Te Nuku-ya-o-Mataliki	Sacred-isle-of-Mataliki'
Motu Ko	Te Nuku-loa-o-Mataliki	Long-isle-of-Mataliki'

The western half of the lagoon, including Motu Kotawa and the western half of Wale, is also called Te Lau-la-lalo no Te Ulu-o-te-watu (Lower-part-of Head-of-the-rock). The eastern half, including Motu Ko and the eastern half of Wale, is called Te Lau-la-lunga no Te Ulu-o-te-watu (Upper-part-of Head-of-the-rock).

PLACE NAMES

A list of 140 representative place names, including all the names of paths and trails, taro gardens, land section, household lots and other division names collected in Pukapuka, is on file in the library of Bernice P. Bishop Museum.

[1] Mataliki (mata aliki, chiefly eyes) refers to the lineage god supervising these reserves and is not to be confused with Matariki (mata iiki, tiny eyes), the name of the Pleiades.

1:Beaglehole and Beaglehole E-5 (1934-5)1938 Pukapukans

There are names for every section of land, reef, and beach on the atoll, indicating the close association of the Pukapukan with his environment. The most important place names are marked on the accompanying maps (fig. 1, *a*, *b*).

Climate

Records for the years 1930-35 (21) show that the mean temperature ranges between 80.9 and 83.9 degrees F., maximum temperature between 86.8 and 92, minimum temperature between 67 and 75 degrees. The average maximum absolute temperature throughout the year is 92.2 degrees and the average minimum absolute temperature is 67.4 degrees. Both minimum and maximum temperatures vary but slightly from month to month throughout the year, and the climate in this respect is equable.

For the period of record, the annual rainfall varies between 113 and 156 inches with an average of 128.41 inches. The season of heaviest rainfall is October to March, but heavy rains are recorded for April and May (1932, 1934), May and June (1931). In January 1935, after three days of continuous rain, 10 inches of rain fell in the next 24 hours. The amount and distribution of rainfall are important in the cultivation of swamp taro. A heavy rain floods the taro beds. After a heavy rain, the most desired weather is shady, cloudy skies, for if the rain is followed by brilliant sunshine for several days the submerged taro swamps may be heated to such a temperature before the water drains into the ground that the taro is killed. During the dry months, May to September, the rainfall is generally insufficient to bring taro to maturity. In bad years, the taro swamps may dry up altogether and most of the tubers die. It then requires from 6 to 12 months before the new tubers are mature enough for food. Conditions brought about by scanty rainfall must often in Pukapukan history have approached a state of virtual famine. The diet on such occasions as these would be fish and nuts exclusively. With each adult on the island consuming from 7 to 10 nuts daily, and children proportionately fewer, the available supply of eating nuts must soon get very low.

Records for the year 1932 indicate prevailing winds from west through northeast blowing for 115 days in the year, from east through southwest for 226 days in the year. From May to October the prevailing winds (the trades) come from the east and southeast, and from November to April from the north and northwest. The northerly winds are much more variable than the trade winds, and the period from November to April is a time of storms, heavy winds, gales, and electrical disturbances. Pukapuka is just outside the regular hurricane belt, but there are records of severe visitations. A "tidal wave", probably accompanying a hurricane, which devastated the island about 300 years ago is mentioned in traditional history (p. 386). The

1. [See p. 18, category 116 — Analyst.]

2: Macgregor E-2 (1933) 1935 Pukapukans
361, 103

[Information in this source which is either inadequate, incorrect or duplication has only been filed in category 116: for place names and villages on Motu Ko and Motu Kotawa, see p. 14.]

Land Divisions

Pukapuka Islet is divided into several districts. Their names in order, from the eastern tip (Matautu) to the western tip (Matauea), are as follows:

1. Matautu
2. Niutaulele
3. Teliakinaia
4. Waiua
5. Wonio
6. Te Ionga o te peu
7. Wangawanga
8. Kokoloa (eastern group of houses on beach)
9. Te A (western group of houses)
10. Walewu
11. Matapoko
12. Tealapalakula
13. Teaua

The land of the islet outside the village is divided into sections used by the community, kindreds, and individuals. The main portion of the plantation and garden land is Te Motu and belongs to Loto, the central section of the village. On the northeastern shore there is a settlement of huts to which the Loto people go while working in their land. The heart of Te Motu is a great communal taro pit in which every Loto man (*akatane*) and woman (*akawawine*) has an equal right. Around it are eight land divisions of smaller taro patches and coconut plantations (fig. 1). Between the road and the southern side of Te Motu are pieces of land on which there are houses or coconuts and a few taro patches. All but one of these pieces belong to individuals and are inherited by the children from their parents. The names of these lands are:

1. Utupoa
2. Teneku
3. Angialulu
4. Paepae
5. Kiki
6. Oaletoa
7. Umalolo
8. Amanaia
9. Utulei
10. Tangalepule
11. Taiotaupapa
12. Kaiue
13. Telimatini
14. Tekolo
15. Matanima

It was not possible to go over all the land divisions of Pukapuka Islet or the two southern islets to examine the extent of the divisions and to see whether Iato and Ngaki had pieces of land owned by individuals. It is certain that the entire atoll is not owned communally by the village, although the ultimate control and use of the land rests with the chief council. On Pukapuka Islet individuals, or perhaps kindreds headed by one individual, have pieces of land whose products and ownership are not regulated by the village council. This may be true of the two other islets, which are divided into several pieces;

773 Beaglehole, pp. 375-377, category 539 or 116--analyst.] and the origin of the maternal moieties [see 1: Beaglehole and Beaglehole, pp. 222-223, category 539 or 116--analyst.] Geographical features of Pukapuka are explained in the origin story. Tumulivaka made the taro beds by stamping his angry
773 feet on the ground. A variant account explains the atoll's
103 old name, Te Ulu-o-te-Watu (Head-of-the-Stone): When the gods were building up the stone (the island), they made the navel of the land at the place called Te Yalo in the middle of the reserve of Uta. Its two legs are the reserves Ko and Kotawa. As their work was interrupted by Mataliki, the gods had no time to make the arms, eyes, or the rest of the anatomy. Hence the name, Head-of-the-Stone, because only the head (plus feet) of the stone body was completed.

Raising of the Sky

773 The first myth, the story of Lu and the raising of the sky, is said by some informants to tell of happenings in the land of Yamoa (Samoa) when all the inhabitants of that land were gods.

539 The sky was quite low down and stuck to the earth. The gods were groping about. They cried out for one to raise the sky so that they might be able to sit and stand upright. The god Vaelua crawled to the land of Tongaleleva, there to ask Lu, a tall god with a large body, originally from the distant land of Aolako, to come to Yamoa and raise the sky. Lu arrived with his two friends, Pingao and Yaloa. The two friends raised up one side of the sky and the three gods crawled underneath it as far as the center. They raised the sky a little, but the gods of Yamoa were dissatisfied. Lu turned on his side, raising the sky higher, but the gods were again dissatisfied. Lu turned over on his belly, rested both arms on the ground and pushed himself into a sitting position. The gods were satisfied for the moment as they walked about but they soon asked Lu to raise the sky higher. Lu knelt on his knees while Pingao and Yaloa spread out the sky evenly, tearing it apart from the earth in those places where it was stuck. The gods asked for the sky to be higher still. Lu stood up on his feet, then on tiptoe, and finally stretched his arms above his head, pushing the sky higher until it stuck above the earth. Thus the sky was separated from the earth and the gods of Yamoa made happy.

Maui Cycle

773 Among the gods who were relieved from distress when Lu
171 raised up the sky were the three Maui brothers. The Pukapukans

[These notes refer to text on preceeding page.]

[839] 5. The reference to Yake and Yayake calls up the sexual plays and institutions for which these legendary lands are famous in Pukapukan history. Lapaiva and Langilili are the names of remembered household sections in Yayake.

6. The mulitaua, throwing base, is a pit used in the game of composite dart (velo) throwing; see [1:] Beaglehole [and Beaglehole, pp. 365-366, category 116--analyst]. The sexual symbolism is obvious.

[832] 7. Tinea infection of the skin produces large shapeless blotches lighter than the surrounding skin color. A skin so marked is considered beautiful and a lover is proud to compliment his mistress on her spotted skin.

[103] 8. Avalua or Avalua is an old name for the village of Loto, Wulia an open space on the Ngake side of this boundary.

539 To popongi na kili o te t:niu, pela waike te kili o te pulotu — Dark the skin of women, different yours, skin of the beautiful one,

E yuyulu i te ti:i o Pana, taku ngolo o na ulu tavai — Shining among the many of Pana's (13) women, o creature of the tavai tree top,

Na wakamate mai ki oku lunga, ya wakaili ki oku pi wu pa matangi, — You were as dead above me, resting on my breasts, sheltered from the winds,

Te tamawine na wuwuli i toku winangalo. — The girl who returned my desire.

Wakamatala ake te tai tua, ko ulu titimo ko te Po. — Open up the sea coast path, we enter stealthily into the Underworld, (14)

Yuli oku ala kauliliki, ko takoto toku unu na vae, na makoyi, — Treading on my narrow road, my foot tracks remaining well-marked,

Na wano ko te matangi, na yala i na nuku o aitu — We go to the place of the winds, to the islet of spirits

Toki i te wuti o Mulua, — Planted with the banana tree of Mulua, the god,

Toki i te kapi o Tangaloa, livai ia ko te niu a Malu, — Planted on the level of the Tangaloa gods who surround the coconut tree of Malu,

E liliva ko te va i matau, — Surrounding the space to the right,

E liliva ko te va i mayui, kakalo te atua wai newu, — Surrounding the space to the left; the magic-making god looks round,

Ko tu i te watu a Yokamani, — Standing at Yokamani's balancing stone.

Te palenga o te Po ma to ao, wakakati ai — Where the Underworld and the world of light join together, blocking the path

Lua wata wano ola ko te Po. — Of the two priests who went as living beings to the Underworld.

E mawiti koe la oku lunga, e kiai naku pukea mai; — You broke away from me, I did not catch you;

[103] 13 An old name for Ngake village, and one frequently used in the chants to refer to the village or the activities of its members.

14. For a description of the places and gods in the Underworld referred to in the following lines, see [1:] Beaglehole [and Beaglehole, pp. 326-328, category 116--analyst].

539 Ya puyitai na te tangata, wakapuke ai oku wale maki.
The man blew once, seized my house of sickness.

Omoyia ki te wakamanongi, wakataka mai te tokanga;
Smeared with your scented oil, bring together the sickness makers;

Koa avake i lalo te yiva nei,
The yiva chanting rises,

Koa ta te kapa a tangaloa;
And the kapa chant of the tangaloa gods;

Wakaolia mai te atu mua, wakaolia mai te atu loto,
The front row dances forward, then the middle row,

Newut a e Vave mai lunga, na mimia ki te matamatangi,
The god Vave beats his drum, the gods rush in all the directions of the wind,

Wetuki ki ngake, ki te malamanga o te tangata;
Rushing to the east, to the cleverest among the people;

Wakatu polo ta mo Leva. e wakia to tili
They arise, chanting for Leva, singing your tili chant

Na watu ai i te Po.
Composed in the Underworld.

E avake loa tuveina, wakalonga ko te tama leoleka.
The sound of chanting rises and the gods marvel, listening to your sweet voice.

E mawola to lava koti ika e kiliti i to tapu tangata,
Spread out your coconut leaf on which the fish is cut, bring forward your food gifts,

E ueia mai ki ngalepe, tuku teletele;
We chase away the people, scattering them in all directions;

Polokemeyia ma te ngutuala,
We embrace each other on the main paths,

Wai ki te koni, toka aku pole, e ulu atu au kia koe,
And embracing, satisfy desire in my entering into you.

Ko wuluwuluna, ko takelea, ko kanapa i te vau yina ma,
We wash, bathe, shiny the skin in the pool,

Ko tu i te vai i yua tili,
We stand at the pool of spraying water,

Ake ko te vai i Wuluna,
Go on to the pool at Wuluna,

Ake ko te vai i Wualolo,
Visit Wualolo's pool,

Ake ko te vai i Tamulua.
And then on to the pool at Tamulua. (16)

E maneanea ai taua, e moungutuina, laulapua mai ki te ngutu
We play there and talk, speaking with our mouths

[103] 16. These are the names of well-known pools on the islet of Pukapuka.

539 [These notes refer to text on preceeding page.]

[103] 5. Nuku Loa, an olden name for Ngake's reserve islet Motu Ko. The meaning of these lines is that the man will take his beloved in secret to the islet that recurs time and again in Pukapukan stories as the one best suited for love-making.

6. The forest of Te Tea is that in which Lata chopped down the tree for his canoe. See story on page 17.

7. Tuyiyauola, chief in the land of Yayake, is well known in Pukapukan traditions for the fact that he had many beautiful wives.

8. For the story of Te Nana, see [1:] Beaglehole [and Beaglehole, pp. 402, 405, category 116--analyst].

539 Pepelu ma toku ulu vayavaya	I girt myself with vayavaya grasses from the gardens
Wuli mai e tino kaikaina, wakataia mai,	Turn to me your lovely body, let us become as one,
Lulu ki lunga yongi wakatakaina to kili i na lelei lopa,	Moving above you, let me inhale and caress your skin, beauty of young manhood,
O te koyi o te vaka,	Beauty like the keen cutting of a canoe,
E kakala angaoti e malau,	Sweet scent like that of a malau fish,
E wuli ki lalo ki vevenu, venu pe te io o te tapotu	I turn below to your softness, soft as the eyeball of the tapotu fish
Wakapeke ai au, na valea, wakaluia mua koa mania,	I raise my buttocks, satisfied, I lower the slippery front of my body,
Na kai wakapi na wakakume,	Another came to you with rich food-gifts, favors,
Na patia, koa wetangi;	She you spurned, she wept;
Yoko ko te loloi, te malo yilu,	She brought you taro puddings, pandanus-plaited malo,
E ye wuli atu ai koe;	You did not turn to her;
Longo mai ki aku wakawi-tinga ia koe,	Listen to me who tells this of you,
E toku yana maniu, taulanga malo tala ki lunga,	You who are my beloved perfect coconut tree; girt in malo, you stand straight,
Wenake ma te tupu takatoa, na makeke tama o te atu ngake,	Body rising perfectly, strong man of the eastern isles,
E tali keinanga, e maloyi, manaki i to lulu kiai,	Guardian of your lineage, strong champion of the wrestling ring, on whom your village depends,
Lomia pokia mai lunga, e loa	You smash your opponents down, throw them from above, you who are tall,
E tai laput yayae te lopa toyiliki	You blow down with one breath, tear apart, the tiny young men
Wai taku au matamatanga.	You take away my breath as I watch you,
Wuwuli te ngolo matangawie, wakalelei mako a te Yawea	Turn to me, o animal easy to look at, you who glorifies the chants of Te Yawea (10)

[103] 10. An old name for Ngake village.

Chant for a Fishing Competition (1)

539 I taku vaitili maka ki tua: My chant is thrown to the back of the island:

Yinuyinumaki i na kotinga o te wenua, Well guarded are the boundaries of Ngake's lands,

No Ngake ia Tuapuka, To Ngake belongs Tuapuka reef, back of the island,

No Ngake ia Te Akau-loa, To Ngake belongs Te Akau-loa reef,

No Ngake te va o Te Itu, To Ngake belongs the space of the reef Te Itu,

No Ngake mo na uluulu akau peia? Does not Ngake therefore own all the outer reefs?

E momoe ai ona tupele, ona mulivaka, ona lopa, Here sleep helpful spirits of old men, mature men, young men in their prime, (2)

Tau, tautau na malo e e, ki te lui ma te wanga, Hung are the fishermen's malos with lui and wanga fish, (3)

Tau, tautau na malo e e, ki te patuki yiva Hung are the malos with patuki yiva fish

Li, li na ulu ki te unaliki, Wrapped are their heads in wreaths of unaliki fish,

Ta na malo ki te taiva, Their malos are made with taiva fish,

Pepelu ki te yiku o te ta They are girded with the tails of ta fish

O matou kili ni tui lawi, Our skins are strings of lawi fish,

O matou kili ni tui lenga, Strings of lenga fish cover our skin,

O matou kili ni tui wuakau mai tua a! Covered with wuakau fish from the back of the island!

1. This chant called a vaitili is sung by the winners in a competition for the catching of the reef fish patuki. Tuapuka is part of the encircling reef at the back of the island. Te akau loa is the long reef running from Yato to Motu Kotawa. Te Itu is the reef between Motu Ko and Motu Kotawa. See [1:] Beaglehole [and Beaglehole page 18, category 116--analyst]. [133] [103]

2. The spirits of dead men are thought of as constituting an army of helpers who gather the fish of the sea and bring them to the hooks of Ngake contestants. [775]

3. As the fishermen bring their catch back to the village, they string the fish about their waists and around their heads.

Pukapukan Place names

103 Te A: main settlement of Ngake village on Motu Ko.

Te ala matua o Te Motu: main path on Motu Ko that divides the eastern and western sections of the motu.

Te ala o Te Ngake: a main path leading from Te Awanga to the eastern outer beach on Motu Kotawa.

Te ala o Te Pa: a path from the lagoon to the outer southeastern beach of Motu Ko.

Te ala o Tamati: a path from the point of Matauta directly south through the bush on Motu Ko.

Te ala o Taueva: a path from the lagoon to the outer southeastern beach of Motu Ko.

Te ala o Tilitonga: a path from the lagoon to the southeastern outer beach of Motu Ko.

Te ala o Timoti: a main path from Te Awanga to the outer beach on Motu Kotawa.

Te ala o Toa: the path around the lagoon between Te A and Matauta on Motu Ko.

Te ala o wadgota: a main path from Te Awanga to the outer beach on Motu Kotawa.

Te ala o Watumala: a path from the lagoon to the southeastern outer beach of Motu Ko.

Te ala o Winawa: a path from the lagoon to the southern back beach on Motu Ko.

Te ala.... the following are the names of the paths (ala) running from the outer beach (tua) to the lagoon, starting at Matauta and going around the lagoon to Matautuua Motu Ko:

Te ala o puki	Te ala o poiva	Te ala yionga o te powa
Te ala o patia	Te ala o vavaka	Te ala o vakatai
Te ala o lua	Te ala o temu	Te ala o lualau
Te ala o ala ala	Te ala o matiku	Te ala o patia
Te ala o taeva	Te ala o tapae	Te ala o talaiaga
Te ala o tilimanu	Te ala o Kaiyue	Te ala o te ingoa
Te ala o palakula	Te ala o tawaia	Te ala o wonio
Te ala o ayi	Te ala o te pa	Te ala o okotai
Te ala o Pokinga	Te ala o taueva	Te ala o te wau
Te ala a manu	Te ala o te ngaua	Te ala o toa
Te ala o nopu	Te ala o meti	Te ala o viku
Te ala o tavita	Te ala o winawa	Te ala o tamati
Te ala o ngalau	Te ala o moni	
Te ala o waitoke	Te ala o monikula	Te ala o yakilia,

this last is the main path that runs between Matauta and Te A.

103 Te Alai: the submerged reef running west from the western point of Motu Kotawa.

Alai: the following are the names of the principal shoals (alai), coral upgrowths (toka), and passages (ava) through the shoals, which are met by canoes going from Motuaua to Motu Ko to Wale;

Te alai o Palaoa
Te toka o Tanini
Te toka Mangalua
Te matatau o Maota
Te toka i te lakau anatai
Te matatau loa
Te alai o Te Vete
Te matatau lua
Te matatau tai
Te va i Taketake
Ko lalo o Nuku e tau
Te matatau o Te Malo
Te punga o Te Male
Te tau o Kiolu
Te muli ola o Taualiki
Te alai o Uila
Te alai loa
Te toka a Te Upe
Te Popounga
Te alai Pule
Te [illegible] o Malkaleva
Te alai o Te Langa
Te kautoka a Lowia
Te alai o Ulu
Te alai o Yaki
Te alai matumatu
Te alai o Maiua
Te va i Tokatoka
Te alai o Te Pukaguka
Te loto pukupoku o Ngake
Te toka loi
Te tuka [illegible]
Te punga loa
Te muli alai

103 Te Amonga: place in the motu of Uta.

Apapo: place and housesite on the western section of the lagoon at Motu Ko.

Te Aua: place on the southwestern side of the lagoon at Motu Ko.

Te Aualoa: sandy section of outer beach on Motu Ko.

Te Aua loa: sandbank on the reef between Motu Ko and Wale, on which there is a spring of freshwater named Te uai no Te Malo.

Te Aua oneone: sandbank on the reef between Motu Ko and Wale.

Aumaloa: southeastern point on outer beach of Motu Ko; also spelled Yaumaloa.

Te Ava no Panau: break in reef rim on northeastern section opposite the new village of Ngake; also a marker for the boundary line between Loto and Ngake villages.

Te Ava o Te Palo: reef channel on northwestern side of Wale opposite new Ngake; named after the Yayake warrior, Te Palo.

Te Ava o Te Wakatakelenga: section of beach in Loto village where the aliki of the island bathed.

 Te Aumtu tukutai: place on the eastern side of the lagoon at Motu Ko.

Te Awa tukutai: a deep canoe channel on the lagoon side of the reef at Matautu on Motu Ko.

Te Awanga: settlement on Motu Kotawa.

Te Imu wonu: place close to the lagoon beach of Loto where food divisions for Loto village were formerly made.

Itu: section of reef joining Motu Kotawa to Motu Ko.

Te Koko o Lei: place on the eastern side of the lagoon at Motu Ko.

Te Kivaloa: place on the eastern side of the lagoon close to the settlement of Te A.

Te Koko mai Tua: outer beach of Motu Ko just south of Matawea.

Te Monga i te ulu puka: the big grove of puka trees at the southern point of Motu Kotawa; a favorite place for bird catching.

Te Langaikula: old name for Ngake village.

Lavakola: place on the lagoon beach of Loto where fish caught by the tuppola fishing groups were landed.

Te Liakingala: place on the eastern side of the lagoon at Motu Ko.

Longolau: section of land on the eastern point of Wale close to the site of old Ngake village.

Te Loto tionga: brackish freshwater pool near the land section Matautu on Motu Ko.

Te Loto Waimtauvave: reef channel extending east and west across the reef, just south of Utupoa.

Te Lua wonu: elevated beach on the southern side of Motu Kotawa.

Matain: site of principal watch house in Uta.

Matano: old name for the old site of Yato village before the causeway was built.

Te Mata i Auma: western point of Motu Kotawa from which the submerged reef runs westward.

Matapolio: land section on the lagoon at Motu Ko, west of Te A.

Matatuki: place on the lagoon beach of Loto near the boundary of Loto and Ngake; formerly a favorite place for building canoes.

Matauanu: place in Loto village near eastern side of cemetery of Tua.

Matautu: point of land which is northern tip of the horseshoe lagoon on Motu Ko; the reef from Wale ends here.

103 Te Mata Utupoa: sandy point southward from Wale and joining the reef between Wale and Motu Ko.

Matawea: southwestern point of Motu Ko, forming a tip of the horseshoe lagoon.

Te Motu tauyili: sandbank above tide level on the reef between Motu Ko and Wale.

Te Motu o Te Milo: sandbank above tide level on reef between Motu Ko and Wale.

Te Motu o Te Talli: sandbank above tide level on reef between Motu Ko and Wale and close to Utupoa.

Te Nau o Te Tupua: place close to northwestern outer beach of Ngake; also called Te Tau o Waletiale, because the man Waletiale located his copulation group at this place.

Te Niu a Taumotu: place on the western side of the lagoon, next to Matawea.

Niukula: place close to the southern side of the talo gardens on the path between Loto and the Residency.

Te Ngayu o Te Kalele: stretch of bush and beach on the eastern side of the lagoon at Wale, the beach frontage of Utupoa, where houses of old Ngake once stood.

Te Nuku e tau: raised sandbank on the reef between Motu Ko and Wale.

Te Olo e Valu: bush immediately behind the main settlement on Motu Kotawa.

Otulei: land section and housesite on the lagoon beach of Loto village.

Te papa loa: raised flat rock on the southern end of the reef between Motu Ko and Wale.

Te papa o Ngongo: raised flat rock on the southern end of the reef between Motu Ko and Wale.

Te papa o Tasa: raised flat rock on the southern end of the reef between Motu Ko and Wale.

Te papa o Wosa: raised flat rock on the southern end of the reef between Motu Ko and Wale.

Te po o Walakula: the grave of the man Walakula on the point of Matautu.

Te Popoanga: landing beach facing the lagoon on Motu Kotawa.

Te Peapua o Te Manenga: section of outer beach on Motu Ko close to the point Matawea.

Te Puka i Te Wu: place on the western side of the lagoon close to Matawea.

Tamatama: place and housesite on the southwestern section of the lagoon at Motu Ko.

Tawatai o Loka: place on the lagoon at Motu Ko.

189 Te Taahole Ngalipayua: place on the boundary between the cemeteries of Matanga and Maliwutu in Ngake, marked by a huge pile of Tridacna shells.

Tayllu: section of land on the eastern point of Wale, north from Utupoa; the food divisions of old Ngake village were all made at this place before the village was washed away.

Te Tenoanga o Te Tautala: a lonely stretch of outer beach on Motu Ko, south from Matawea.

Te tua Loto: northwestern outer beach of Motu Kotawa.

Te tua Matapoko: section of the outer beach on Motu Ko midway between the point Matawea and Te Aumaloa.

Te tua Matautu: the back beach of Motu Ko opposite the point of Matautu.

Te tua o Te Aumaloa: section of the outer beach at Motu Ko opposite the southern point of Te Aumaloa.

Te tua o te niu mangalo: section of the outer southeastern beach of Motu Ko.

Te tua o Te Va Uta: section of the outer beach on Motu Ko, midway along the southern section of the islet.

Te tua o te wala loa: the back beach of Motu Ko south of the point where the path called Te ala matua strikes the back beach.

Te tua o Te Wai: section of the outer southern beach on Motu Ko.

Tua papa: northwestern outer beach of Motu Kotawa.

Te tua poutama: section of the back beach of Motu Ko between the point Matautu and the point Te Aumaloa.

Tua a Puka: section of the northern outer beach of Wale.

Tua tiale: section of land in Loto village between the beach and the motu of Uta.

Te tuinga ki o Te Palo: place in new Ngake village where the Tayako warrior, Te Palo, sewed his sail.

Tuitui: section of land on the eastern point of Wale, north of Utupoa.

Te ui kapa: name of the pulaka garden on Motu Kotawa.

Te ui pulapala kukula: swampy ground on the outer beach opposite the point of Te Aumaloa, where the people of Tayako settled and dug wells.

Te uiu niu veo: section of the outer beach on Motu Ko, just north of Te Aumaloa.

Uiu pauapu Mani: grove of trees, hence the place, behind Te A on Motu Ko.

Te Uiu Takapau: resting place of the aliki wolo of the island, close to the lagoon beach in Loto village.

103 Utupoa: old name for the site of Ngake village, on the south-eastern point of Wale.
Te vai i Awanga: main well behind the settlement of Te Awanga on Motu Kotawa.
Te vai o Te Alo: well at the point Matautu, where freshwater is always drunk on the walk back along the reef from Motu Ko to Wale.
Te vai o Te Wui Yayake: freshwater wells above high tide on the section of beach opposite Te Aumaloa on Motu Ko, reputed to have been dug by the people of Yayake.
Te vai o Tukino: well half-way along Te ala o Timoti, between Te Awanga and the outer beach.
Vaipapa: section of land extending east and west across the eastern point of Wale, north of Utupoa.
Te vai tokatoka: coral-headed lagoon approach to the landing beach at Motu Kotawa.
Waitawe: swampy section of ground behind the lagoon section of Ngake village.
Te wala mala wolo: clump of shady pandanus trees on the back beach of the point of Matautu.
Wale Wu: land section on the lagoon, west of Te A on Motu Ko.
Te Walenamu: place where dry land begins and reef ends between Wale and Motu Ko.
Wangawanga: land section and housesite on the eastern side of the lagoon at Motu Ko.
Yaumaloa: southeastern point on the outer beach of Motu Ko; also spelled Aumaloa.
Yeilawi: place on the eastern side of the lagoon at Motu Ko.
Yeu Mamao: name for the place where one of the god houses of Matanga stood, in Ngake village.

103 613 The following are the names of the homestead lots (yikuanga), running from the residency down to the lagoon beach and then westward to the causeway:
Te yiku pa, where the Residency stands, a yikuanga cut out of the motu of Uta.
Te yikuanga i te alau kawa, a big yikuanga which is the site of the tua extensions of Loto and Ngake, and includes smaller yikuanga belonging to Matanga po of Ngake and the po i Tua of Loto.
Te yikuanga i Waleton, occupying the westernmost extension of Ngake village on land of Muliwutu po.
Te yikuanga i Wumalolo, next along the beach towards Loto, another yikuanga of Muliwutu po.

102	Te yikuanga i Yamanaia	
613	Te yikuanga i Wanganui	three small yikuanga, on kawa belonging to po Yangalipule
	Te yikuanga i Te Awanga o Kui	
	Te yikuanga i Matanamu	two divisions near the present church and school, on kawa of po i Tua.
	Te yikuanga i tai o te papa	
	Te yikuanga i Te Au	three divisions between the school house and the causeway on the kawa of the Yato po.
	Te yikuanga i Te Limatini	
	Te yikuanga i Walepia	
	Te yikuanga la ngauta	the names for former divisions of the motu of Niua in the western extension of Yato.
	Te yikuanga la tai	

103 The main divisions of the talo ui on Motu Ko which are owned
621 by the people of Ngake:
244
te ui aeleake
te ui matautu
te ui a tupele
te ui o te ulu wutu, which is in two named sections, te ui yuyu, and te ui vawai
te ui o te tua welo, named after the welo tree that grows nearby
te ui o te maungatu
te ui yikutakala
te ni te yulu
te ui tawa
te ni i te ala o kaiyue
te ui o te vai matua
te ui tua yulu
te ui o komuli
te ui o te ulu niu o vaia
te ui o te tokalua.

The divisions of the talo ui in the reserve of Niua which are communally owned by Loto:
Muli wolo
Malo pala
Lalotai inu
Laki ua
These are also the names of the land divisions in Niua.

103 621 244 The divisions of the taio ui in the reserve of Uta which are communally owned by Loto:

Lua utu (2 beds of this name)
Mawela
Kai lula
Te welo
Lua welenga loa (2 beds of this name)
Te puapua
Te ui i tua
Pawatu
Punalei

These are also the names of the land divisions in the mutu of Uta.

103 613 244 The following are the twenty-three taio gardens (ui) on Wale owned by the paternal and maternal lineages:

Yalo ui, belongs to the wakavae (constituent paternal lineage)
Alo of po Muliwutu
Akava ui, } belong to the wakavae, Wakamoe ki te loto
Wallapu ui, } of the po Matanga
Taumalanga ui, belongs to the po Yamaunga. Taumalanga was a child of Yamaunga po who fell into a swamp and was drowned. The po declared this swamp tapu, later built a taio bed on it, and made Taumalanga an atua tangata (see Religion)
Atula ui, one half of of this ui belongs to the kainanga Kava of the larger wua, Mango; the other half is controlled by a sublineage of Kava called Pikula
Atio ui, belongs to the kainanga Yaitae and the sublineage Pikula
Te leilua ui, belongs to kainanga Kiole
Te ui nguata, divided into three sections.
1. Te leilua, belongs to kainanga Yalu
2. Pulaka, belongs to wua Mango
3. Nanguta, belongs to wua Kati.
Wenua ele ui, has two unnamed sections
1. belongs to po i Tua of Loto
2. belongs to wua Mango
Te ui a Uta, belongs to po i Tua

183. Te ui Palea, has three unnamed sections,
243 1. belongs to po Yamaunga
244 2. belongs to po Yayi
3. belongs to po Yalongo.

Ui vai tiale has two sections, 1. belongs to wua Kati
2. belongs to wua Mango

Ui Mitanga, belongs to waluvae Matanga of Yato

Ui Mota Mitawa, belongs to Yamaunga po (despite its name, this ui is on Wale)

Te ui a Ilaisi, belongs to Yalongo po

Te ui a Wale, belongs to Yalongo po

Te ui Pisatu, belongs to members of keinanga Kava living ging in Yato

Te ui a yaulava, in three sections
1. belongs to keinanga Kava
2. belongs to keinanga Pukapuka
3. belongs to keinanga Malemu

Te ui mulilolo belong to waluvae Walepia
te ui tualangi

185 The following are the names of individually owned talo beds
244 on Wale (ui tangata tahi tai) and their owners:

Te ui i te-kalaanga tugala,	belongs to Angaino of Yato
Te ui mulimaiki,	belongs to Angaino of Yato
Te ui te vai	belongs to Angaino of Yato
Te ui kaimata	belongs to Teani of Yato
Te ui o Yoto	belongs to Taulia, Yato
Te ui a Pikiola,	belongs to Kolangi, Yato
Te ui kongatuli	belongs to Kolangi, Yato
Te ui tua	belongs to Taulia, Yato
Te ui mauatavaka	belongs to Taulia, Yato
Te ui tupuaua	belongs to Taulia, Yato
Te ui anima	belongs to Pania, Yato
Te ui tafilindi	belongs to Taiayeu, Ngake
Te ui makalelala	belongs to Ulua, Loto
Te ui o Te Yua	belongs to Matuuta, Loto
Te ui ayi	belongs to Tala, Yato
Te ui o Mitalau	belongs to Kaia, Loto
Te ui tokolau	belongs to Uitai, Yato
Te ui a Pikula	belongs to Pikula, Loto
Te ui o Kuimea	belongs to Kuimea, Loto
Te ui o Te Lapo	belongs to Kaitui, Ngake
Te ui vaitavo	belongs to Puia, Ngake
Te ui longolonga	belongs to Malupe, Ngake